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1952. 3(1).

Chryſtall Glaffe

FOR

Chriſtian Women.

Containing a moſt excellent Diſcourſe of
The Godly Life and Chriſtian Death of
Miſtris KATHERINE STUBS, who departed this
life in *Burton* vpon *Trent* in *Stafford ſhire*,
the fourteenth of December.

With a moſt heavenly confeſſion of the Chriſtian Faith,
which ſhee made a little before her departure, as alſo a moſt
wonderfull combat betwixt Satan, and the Soule, worthy
to be printed in letters of Gold, and to be ſet forth
in the Table of euery Chriſtian heart.

Set downe word for word as ſhee ſpoke, as ſhe ſhould be
thet, by PETER STUBBS, Gent.

RAYNOLD

Bleſſed are the dead which die in the Lord, that they may
reſt from their labours; and their works follow them.

LONDON

Printed for Iohn Iohnſon, at the ſign of the Sun in St. Dunſons Church.

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A
CHRYSTALL GLASSE
for Christian Women : wherein
they may see most wonderfull and rare ex-
amples, of a right vertuous life and Christian
death, as in the discourse following
may appeare.



Alling to remembrance (most Christian reader) the small end of mans creature, which is to glorifie God, and to edifie his Church in the way of true godliness : I thought it my duty, as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example, of the vertuous life, and Christian death, of Mistresse Katherine. Whilst she liued, was a mirrour of woman-hood, and now being dead, is a perfect patterne of true Christianitie. She was descended of honest and wealthy parents, her father borne diuers offices of worship in his country, to whom he liued in great account, credit, and honour all his dayes : he was zealous in the true Christian religion. Her mother was a Dutch woman, a most wise, of a singular good grace and beauty, and most aboue her, she had a most excellent

Her particu-
lars.

This child was born
yeares, it was
this Katherine
youngest she
out to any of
comparison)
quality of the
the Church
her behoues

The Godly Life

with whom shee liued foure yeares and almost a halfe, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdome, as also for her modesty, civilitie, gentlenesse, affability, and good government: and above all, for her fervent zeale which shee did beare to the truth, wherein shee seemed to surpass many: insomuch, as if shee chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenance or credit soever they seemed to be of, shee would not yeeld a jot, or give place to them at all, but would most mightily iustifie the truth of God against their blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God. Which thing how could it be otherwise? For her whole heart was bent to like the Lord, her whole delight was to be conversant in the Scriptures, and to meditate vpon them day and night. Insomuch as you could seldome or neuer haue come into her house, and haue found her without a Bible, or some other good booke in her hand. And when as shee was not reading, shee would spend her time in conferring, talking and reasoning with her Husband of the Word of God, and of Religion: asking him, what is the sense of this place, and what is the sense of that? how expound you this place, and how expound you that? what obserue you of this place, and what obserue you of that? so as shee seemed to be ravished with the same spirit that Dauid was, when he said, The zeale of thy house hath eaten me vp.

For godly
life.

Her loue to
the word of
God.

Her gentle-
ness.

She followed the commandement of our Saviour Christ, who taught us to love the Scriptures, for in them you hope for eternal life. She obeyed the commandement of the Lord, who teacheth women to be silent, and to learne of the Lord. She would neuer suffer any disorder or unquietnes in her house to be unexpressed, or unreformed. And so gentle and courteous of nature, that shee was never known to be angry with any man, nor so much as to frowne. Shee was also very ready to fall into sin, and to be overcome of the world, the flesh, and the devil. Insomuch that shee was often times brought to the edge of the sword, and was often times brought to the edge of the sword, and was often times brought to the edge of the sword.

of Katherine Stubs.

contempt and disdain of others. When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to playes or Enterludes, nor to any other pastimes or disports whatsoever: neither was she given to pamper her body with delicate meats, wine, or strong drinke, but rather refraine them altogether, saying, that she would eat to live, and not live to eat. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humilitie: For it is well knowne to diuers yet living, that she utterly abhorred all kinde of pride, as well in apparall as otherwise. She could neuer abide to heare any filthy or vnseemly talke of schirillitie, bawdery or vncleanness, neither swearing, nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such offences. What is more, there was neuer one filthy, vncleane, vnseemly, or vnseemly word heard to come forth of her mouth, nor once to curse or ban, to swear or blaspheme God, any manner of way, but alwaies her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that euer opened their mouths against her, or that euer did or could accuse her of the least shadow of dishonesty, so contentedly she lived, and so circumspectly she walked, eschewing even the outward appearance of euill.

Her integrity of life.

Againe, for true loue and loyaltie to her husband, and his friends, she was (let me speake without offence) without the rarest Paragon in the world: for she was so far from dissuading her husband to be beneficiall to his friends, that she would rather perswade him to be more so, than otherwise. If she saw her husband to be weary, she would make him merry: If he were heavy or passionate, she would make him glad: if he were angry, she would make him please him: so wisely she demeaned herself, that she would neuer contrarie him in any thing, but would counsell and take advice with him, and would take to perswade him. And for her loyaltie to the world, that she was so far from being a flatterer, that she would not flatter any man, but would speak the truth to all men, and would not be moved by any man's flattery.

Her demeanour towards her husband.

The Godly Life

**Her little
care of the
world.**

Her prophecy of her death.

Her delin-
ency of child.

Her sick-

world are two contraries. Christ biddeth me, Love not the world, nor any thing in the world; affirming that if I loved the world, the love of the Father is not in me. Again, Christ biddeth me, first seeke the Kingdome of heaven, and the righteousness thereof, and then all these worldly things shall be given to me. Godlinesse is great riches, if a man be content with that he hath. I haue chosen with god Mary the better part, which shall neuer be taken from me. Gods treasure (she would say) is neuer draught dry. I haue enough in this life, God make me thankfull, and I know I haue but a short time to live here, and it standeth me vpon to haue a regard to my saluation in the life to come. Thus this godly young Gentlewoman held on her course three or foure yeares after she was married. At which time, it pleased God that she conceived with a man-child; after which conception, she would say to her husband, and many other her good neighbours and friends, not being, not once nor twice, but many times, that she should neuer beare more children, and that childe should be her death, and that she should liue but to bring that childe into the world: which thing no doubt was reuealed vnto her by the spirit of God: for according to her prophecie so it came to passe.

The time of her account being come, she was delivered of a sonne man-child, with as much speed, and as safely in all mans iudgment as any could be. And after her delivery, she grew so strong, that she was able within foure or five daies to sit by in her bed, and to walke by and do some other things, and within a fortnight after to goe abroad in the house, feeling thoroughly well and past all danger, as euery man thought. But presently vpon this sudden recovery, it pleased God to visit her againe with an exceeding hot and dangerous inflammation, in which she languished for the space of three or foure daies. During all which time, she and her husband continued to sleepe one houre together, and in the morning, when yet the Lord visited her (which time she was in the greatest torment, sense, and paine) she called for her husband to be his help name thereunto, and he answered her with his best word and art, saying, I will do my best, but I am but man, and therefore, I cannot do more than I am able. And thus he continued to say, till she was dead, and he was left alone, and she was buried in the earth. And thus ended the life of this good woman, who lived many years, and was a good Christian, and a good wife, and a good mother.

of Katherine Stubbes.

sentences were neuer out of her mouth: I desire to be dissolved & to be with Christ: And, O miserable wretch that I am, who shall deliver me from this body subiect to sinne: Come quickly Lord Iesus, come quickly: Like as the hart desireth the water springs, so doth my soule thirst after thee, O God, I had rather be a doore-keeper in the house of my God, than to dwell in the tents of the wicked: with many other heavenly sentences, which lest I should seeme tedious, I willingly omit. She would alwayes pray in sicknesse, absolutely that God would take her out of this miserable world. And when her husband and other would desire her to pray for her health, if it were the will of God: she would answer, I beseech you, not that I should live, for I thinke it long to be without Christ: Christ is to me life, and death is to me aduancement: the day of death is the birth-day of euermore life: I cannot enter into life but by death, therefore I desire the doore or entrance into euermore life.

Her absolute prayer for death.

Her desire
to be with
God.

I know and am certainly persuaded by the sentence
that the sentence is given already by that
in the high court or parliament of heaven,
now depart out of this life, and therefore
me that I might live here, but pray to
strength and patience to persevere to the end
by mine eyes in the justifying faith in the Lord.
Sometimes he would speak very softly,
sometimes very audibly, these words
hundred-times together: O my God, what
not now? O my good God, I am
prepared: O receive me now, thy
thy messenger death to fetch me, send
me, thy Purveyor to assist me, send
me, O send thy Holyer to receive me,
my body is nothing else but a house,
send thy holy Angels to receive me,
Kingdome of heaven. Sometimes
he were in a chamber, sometimes
these words were softly, sometimes
the love Jesus, sometimes
all that Jesus was, sometimes
praying them, sometimes
Jesus, sometimes
and never weary
Jesus, sometimes
in his many words.

The Godly Life

Her glori-
ous visions.

Her request
to her
Husband
for the
bringing
up of her
child.

Her hatred
to the
world.

Sweet smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable, and lovely; and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled and laughed so; She would say, O if you saw such glorious and heavenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, and of the glory that I shall goe vnto: and I see infinite millions of Angells attendant vpon me, and watching ouer me, ready to carry my soule into the Kingdome of heauen. In regard whereof he was willing to forsake her selfe, her husband, her child & all the world besides: And so calling for her child, which the nurse brought vnto her, she took it in her arms, & kissed it, and said: God blesse thee my sweet babe, & make thee an heire of the Kingdome of heauen: and kissing it againe, delivered it to the nurse, with these words to her standing by; Beloued husband, I bequeath this my child vnto you, he is no longer mine, he is the Lords and his: I will forsake him, you, and all the world, yea, and my selfe, and esteeme all things but dung, that I may knowe Iesus Christ: and I pray you sweet husband, write vnto me in good letters, in learning and discipline, in all things, see that he be brought vp and instructed in the way of true Religion.

[illegible]

The Godly Life

What God
is.

Her nota-
ble faith in
the blessed
Trinity.

God creat-
ed all
things, and
governeth
all things.

That this God whom I beleue, is a most glorious Spirit or
spirituall substance, a diuine essence, or essentiall being, with-
out beginning or ending, of infinite glory, power, might and
Majesty, inuisible, inaccessible, incomprehensible, & altogether
unspeakable. I beleue and confesse that this glorious God-
head, this blessed substance, essence, or being, this diuine
power, which we call God, is diuided into a Trinitie of
persons, the Father, the Sonne, and the holy Spirit,
onely distinct in names and office, but all one, and the same
nature, in essence, substance, Deity, majesty, power, might
and eternitie. I beleue and confesse that God the Father,
the first Person in this blessed Trinitie, is from everlasting,
before and beyond all times, not made, nor created, nor
begotten of any, but the onely Maker, Creator and begetter
of all things whatsoeuer. I beleue and confesse that Jesus
Christ the Sonne of God, is the second Person in this
blessed Trinitie, not created, nor made of any, but begot-
ten of the Father before all eternitie, time, or worlds. I
beleue and confesse that the holy Spirit to be the third person in the sacred
Trinitie, not made of any, nor begotten, but proceedeth
from the Father and the Sonne, as the very wisdom
and truth of both. I doe beleue and confesse, that
this blessed Trinitie is consubstantiall and coes-
sentiall, none before nor after other, none greater
nor lesser, of equall power, of equall Majesty, of
equall eternitie, as before I beleue and confesse,
that this blessed Trinitie, not onely created all
things, but also that he upholdeth, con-
serueth, and governeth all things, by his Almighty power and
secret working of his will. I beleue and confesse that this great God ordereth
all things according to his good pleasure and
counsaile, and knoweth all things
before they come to passe, & that nothing
can come to passe, but by his permission, and
that he will bring to passe all things that he
hath decreed, and that he will punish the
wicked, and reward the good.

of Katherine Stubbes.

**Mans per-
fection.**

Man's Fall

And as I constantly believe that this
flesh (according to the Scriptures) is
that he hath offered up his blood
Crosse, as a Sacrifice propitiatory
expiatorie, for the sinnes of the whole
the chief of all sinners: By the means
of which Sacrifice and oblation
he saued, and by the means
Lambe (Christ Ihesus) hath
sinnes whatsoener. And by the
God, the Baptism, not by
their Merits and Works, but
fore you all, in the presence
utterly remission of all
Merits, Works, and
knowing that we are
that we are
and therefore

The Godly Life

**Christ his
Resurre-
ction.**

confesse that Iesus Christ having suffered death vpon the Crosse for vs and all mankind, rose againe to life the third day after, by the spirituall power of his Badge, conquering thereby sin, death, hell, Satan, and all his hellish band. I do also beleue that the same Iesus Christ after his most victorious Resurrection, ascended into Heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not only to prepare a place for vs to God the Father, at whose right hand he now sitteth in equall glory and blisse for euermore.

Christ his Ascension.

The Heavens must hold Christ's essential body till the day of judgement.

I do constantly beleue that the Heauens must hold his corporall presence, till the day of iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Deity and his Godhead notwithstanding being in euery place at once, and fulfilling all places, and yet contained in a place. For it is against the nature of a true body to be present in many places at once: and therefore the Papists in this point, make the body of Christ to be a true, and essentiall, and naturall body, by teaching it to be present in their so many places at once.

[illegible]

of Katherine Stubbes.

Further more, I beleue and confesse that the Soules of all the Elect Children of God, immediatly after the departure out of their bodies, do go into the kingdome of heauen into the hands of God, being guided and conducted thither by the ministry of the Angels of God, and not into Purgatory, Limbo Patrum, or any other place whatsoever. For whither the Soule of Christ was receiued when he cryed, *Father into thy hands I commend my spirit*, thither shall the Soules of the Children of God that die in the true faith of Iesus Christ, be receiued immediatly after their departure hence. In the Gospel after Saint Luke we read, that the soule of poore Lazarus, called so Lazarus, straight after his death was carried into Heauen by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeeres after. The Soule of the penitent and faithfull Theban, was carried straight way into Paradise, for so Christ saith, *Thou shalt bee with mee in Paradise*; that is, in the Kingdom of Heauen, and not in Purgatory. Solomon saith, *The soules of the righteous are in the hand of God*, and their torments come nigh them. Christ saith, *Hee will prepare a place for us*, then not into Purgatory, but into Heauen, where haue their Purgatory to be Heauen.

He saith further, that where he is,
bee also. But I hope they will not
Purgatory, but in Heauen, and that
of the faithfull ascend immediately
opinion of Popish Purgatory is
crilegious: but the true Purgatory
Jesus Christ, which cleanseth from
Purgatory do I know of by the scriptures.
I beleene also and can testify
pronounced iust before the
ments due for sinne, by the blood of
Christ onely, and not by any other
feawlesse and perfect, and without
in the blood of Christ, as the
any other manner, as the
the Romans, and the
by man, but
God,

Whither
the soules
of the
faithfull doe
goe after
their de-
parture out
of their
bodies.

The Godly Life

boine, and if they could save vs, why should they not be called by the name of our Saviour? But when I say that faith onely iustificeth, I meane not a barren faith, or a dead faith without good workes, such as the Devils haue: but I speake of such a faith as bringeth forth good workes in great plentie, and can no more be without good workes, than the Sunne without light, and the fire without heat, or the water without her naturall moisture. If you would know why we should doe good workes, if we cannot be saved by them, I will tell you: we must doe good workes for foure causes. First, to shew our obedience to him that commanded us. Secondly, to glorifie him that created vs, and ordained good workes all that we should walke in them. Thirdly, for the mutual love and charitie which we beare towards our brethren. Fourthly, to make our Salvation sure and certaine, as the Apostle speaketh. For these and other causes we must doe good workes: and yet we must not trust to be saved by them, for there is no other name giuen vnder Heauen, whereby man must be saved, but onely the name of our Lord Iesus Christ, whom we constantly beleue and confesse, that all our good workes are the infallible Word of God, which our Lord Iesus Christ has, and is the onely Author of our Salvation. For our Lord Iesus Christ spake and writ them as they were commanded by the Spirit of God, as blessed be his name. We beleue that the holy Scriptures are necessary to saluation, without all doubt or question, or rather unwritten verie necessary. And we confesse that God the Father created the world, and before all worlds, in his disposing purpose and decree, sent his onely begotten Sonne Iesus Christ, certaine of his body, and heires of his kingdom, to die for the redemption of all men. And other some hath beene, leaving them to their own conscience, to seeke what they will. But we beleue that the euergoing Word of God is the onely way to saluation, and that some men are perished by neglecting it. And we praye for all men, that they may be brought to the knowledge of the true God, and of his Sonne Iesus Christ, and so be saved by his blood.

of Katherine Stubbes.

other we may see what we haue deserved: And if you aske me
yet, why he chuseth some, and reiecteth other some, I tell you
he may doe it at his blessed will and pleasure. For if I haue
two debtors that owe me two thousand pound apiece, it is in
me to release the one of the whole debt, & to exact the whole of
the other: for to the one I shewed but mercie, and to the other
but iustice. Now those that the Lord hath predestinate in
Christ Iesus to everlasting Salvation, them doth he call in
his good time, to the knowledge of his truth to repentance, to
integritie of life, and to all perfection: and those whom he
doth call, them doth he iustifie: and whom he doth iustifie,
them will he glorifie. And that the doctrine of predestination
and reprobation standeth thus, the Apostle, Ephes. i. ii. shew-
eth evidently, saying, We are chosen in Christ when we were
predestinate according to the purpose of him, that worketh all things
according to the counsell of his will: and in the same
verses of the same Chapter he saith, We are chosen
(meaning Christ) before the foundation of the world, that we
should bee holy and blamelesse before him in love, and
and many other places of holy Scripture. And thus we
finde this doctrine to be very cleare. For we
confesse, that God hath his seuerall Churches, the
Church triumphant in the Kingdom of Heauen, and the
Church militant disperised upon the Earth. We
also beleue, that this militant Church is
and inuisible. The visible Church is
these markes: the Word of God
sincerely ministred, and Ecclesiastical
censures of the Church duly executed. We
call the inuisible Church, not because
that it alwaies appeareth not to the
knowledge of God onely, but because
beleue that this Church is
espectally in manner that
as the Church militant
beleue that the Church
ner of the Church
his Church
grow up
another
in the
Church
Church

Our voca-
tion or
calling.

The Godly Life

Sacra-
ments and
what they
are, where-
of they doe
consist and
what they
represent
vnto vs.

Seales of his grace towards it : to confirm it in his truchte as
conduits of his mercy to conuey his grace and goodwille to it
also, and therefore cannot be the things themselves. For it is
against the nature of a Sacrament to bee the thing signified
thereby. Baptisme consisteth of two natures, the visible Ele-
ment, and the invisible grace. The visible Element is water,
the invisible grace are the gifts and graces of the holy Ghost
confirmed in Baptisme. The water signifieth vnto vs, that
our whole nature is corrupted, and had needs be purged and
cleansed. It signifieth also vnto vs our Regeneration, Sancti-
fication and new Birth : and it representeth also vnto vs the
blood of Iesus Christ which cleanseth vs from all sinnes. And
I faithfully beleue, that it is no more lawfull for a woman to
minister this Sacrament, than it is lawfull for her to preach,
or to minister the Sacrament of the Lords Supper.

And as concerning the Sacrament of the Lords Supper.
I beleue, and confesse that it consisteth of two natures also :
an earthly and heauenly nature or quality. The visible Ele-
ment or earthly nature is bread and wine ; the heauenly
nature or quality, the body and blood of Christ signified there-
by. The wine doth represent vnto vs the blood of Christ
which was giuen for vs, and the bread doth signifie vnto vs
the body of Christ which was giuen for vs : and as many
as worthily receiue this Sacrament, worthily, in remembrance of the
body and blood of Iesus Christ, do eat and drinke Iesus
Christ, and thereby obtaine their eternall Saluation. And I do
also beleue, that in this Sacrament, neither the bread
nor the wine, neither before nor after the words of con-
secration, as they terme them, are changed, altered, or tran-
smuted into the real, essentiall, and materiall body of
Christ, which was giuen for the same fall of nature and substance that
he himselfe was. And therefore Paul saith not to call it
the body of Christ in his Epistle to the Corinthians. And
yet he saith, that they should see him
the same body that he saw with them
the same body, and likewise, saying further, that the
body of Christ was not divided, but that it is the
same body, which was giuen for the same fall of nature and substance
that he himselfe was. And he bid-
deth them to eat of the same bread, and to drinke of the same
wine, and to be one body, and one spirit, as he is one body, and
one spirit, with the Father. And he saith, that we are members
of his body, and of his flesh, and of his bones, and that we are
partakers of his life, and of his glory, and that we are
to abide in him, and he in us, that we may bring forth much
fruit to the glory of the Father.

Neither the
bread nor
wine chan-
ged in the
Lords
Supper.

of Katherine Stubbes.

might eat his body, which were blasphemous and sacrilegious
not to imagine, though the Papists are not ashamed to teach
it openly. And albeit that these Sacraments doe represent
but the most excellent things, yet doe they not confer grace of
themselves, neither is the grace of God so tied to the materiall
Elements, that he cannot save without them. And therefore
are the Papists more than cruell, that teach all children to be
damned that die before baptism. For we read of certaine in
the Acts of the Apostles, that were Baptized, and yet they had
not so much as heard whether there were any hole. Christ was
not. Simon Magus was baptized, yet he received not the Holy
Ghost. And againe, Cornelius had received the Holy Spirit be-
fore his baptism. Iohn the Baptist received the Holy Spirit in
his mothers wombe, and the like. But yet he that receiveth
nothing, although the grace of God be not tied to the Sacraments,
yet hee that may receive them and will not, shall never receive
the grace of God by them.

I doe most constantly believe, that

the blessed Saviour of the world, is

Advocate, and intercessor for us

he alone, who is ascended into

the right hand of God, and maketh

for us. Iohn saith. If any man

sin, Jesus Christ the righteous

ones. And in the same manner

There is our God, and one Mediator

is the Man Christ Jesus. And as

our only Advocate, and Intercessor

he is only to be called upon, for

the Saint. Angell, Man, or

creature; Peter, nor Paul, nor

no nor Mary her selfe, nor

Joannes, nor any other

creature, nor any other

being, nor any other

thing, nor any other

and the like, nor any other

thing, nor any other

thing, nor any other

thing, nor any other

thing, nor any other

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thing, nor any other

thing, nor any other

thing, nor any other

thing, nor any other

thing, nor any other

The Godly Life

Her beleeve
whither the
Soule shall
goe after
her depar-
ture.

the holy Angels of God into the Kingdome of Heauen, where
I shall see and perfectly know Adam, Eua, Noah, Abraham, Isaac,
Iacob, Moyses, Samuel, Dauid, and all other Prophets, Martyr
arches, and Fathers, together with Mary the mother of Christ,
Peter, Paul, Iames, and Iohn, and all other Martyrs and Con-
fessors, and holy Saints of God, which haue died since the begin-
ning of the world, or which shall die to the end of the same. Wh-
what a comfortable thing this is, that we shall know one ano-
ther in the life to come, talk with one another, loue one another,
and praise God one with another, and all together wor-
ship him. And because some of you peradventure would
knowe the true this doctrine to be so, I pray you give me leave
to shew it by the word of God, and then I will praise on

**We shall
know one
another in
the life to
come.**

Adam into a dead sleepe, and when he
was brought her into birth, and he knew
her by her name. Could Adam in
that way know his wife, being in a dead sleepe
and shall not we be brought to
that perfection than ever Adam
shall our knowledge bee better in
that we not know one another in
this way, the fire but in that, as as
we shall know one another in the
way that shall be done among
the glorious Angels which
we then know one another in
them in other things, as the
Apostle 12. we know
one, more and higher
we not know one an-
other, and shall wee not
know one another in the same
way as we know one another
in this way, we shall know
one another in the same way.

of Katherine Stubbes.

after the generall resurrection of the flesh?

In the fiftenth of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in Heaven a farre off. Then I reason thus : If the wicked that be in hell torments doe know those that be in Heaven so far abroad, how much more shall the goodly know one another, being all together in one place, and fellow Citizens in the Kingdome of Heaven ? We read also in the 9. of Marke, how our Saviour Christ meaning to shew vnto his Disciples Peter, James, and Iohn, as it were a shadow or glimmering of the ioyes of Heaven, and therefore he is said to be transfigured before them, and his face did shine like the Sonne, his apparell was as the light, there appeared vnto them Moyses and Elias (saith the text) When it is said that the disciples being in their naturall corruption, saw but a shadow or glimmering of the ioyes of Heaven, I think of Peter and Elias, the one whereof died almost two thousand yeeres before, and the other not much lesse : how they could know one another in the life to come, although they were then asunder away, and be in the full fruition and possession of the glory and glory of Heaven ? This is my faith, that I have in this is my trust : this hath the Spirit of God witness in me, that thus have we learned out of the words of the Lord, that hath begun this worke in me, to perfect it in me, and strengthen me that I may perseuer unto the end, through Iesus Christ our Lord and Saviour.

She had no sooner made an ac-
tession of her faith, but Satan was
whom she mightily repented and
for a god Jesus on whom she
as before she looked with a
vance, red as the rose, and
on a sudden she bent her
were with an agony, and
the fainting fit, and
looked in the face of
leaving the arms of the
Christians, and she
and (with a
with her own hands
Satan was not
that she was

The Godly Life

A most wonderfull conflict betweene Satan, and
her Soule, and of her valiant conquest in the
same by the power of Christ.

Her won-
derfull
conquest.

How now Satan, what makest thou here? Art thou
come to tempt the Lords servant? I tell thee (thou hell-
spawn) thou hast no part nor portion in me; nor by the grace of
God will I have thee: I was, now am, and shall be the Lords
servant. Satan, I was, chosen an elect of Christ unto
glorie before the foundation of the world. Wherefore thou shalt not get thee packing thou dam-
ned spirit: I will not give thee my eares, for in me thou hast no right.
I will not give thee my charge; thou soule fiend? Oh,
thou art damned: and therefore shalt be damned: I confesse
I am a sinner, and a grieuous sinner, both by
nature and by sinne, and that I may thanke thee
for it. I am beneath my sinne to see from
my selfe to the mercy of God in
Christ. I am a sinner (as he saith himselfe)
the child of God (saith Iohn) that
is in another place he saith
that he is a sinner vs from all finnes. And
that my finnes are
of Iesus Christ, and that
he hath forgiven me.

of Katherine Stubbes.

righteousnesse is my righteousnesse, his workes my workes,
his deserts my deserts, his merits my merits, and his precious
blood a full satisfaction for my finnes.

O but God is a iust God (thou sayest) and therefore in
iustice must needs condemne mee.

I grant (Satan) that he is a iust God, and therefore he can
not in iustice punish me for my finnes, which he hath punished
already in his owne Sonne; It is against the law of iustice to
punish one fault twice. I was and am a great debtor unto
God the Father, but Iesus Christ hath paid the debt for me,
and therefore it standeth not with the iustice of God to require
it againe. And therefore auoid Satan, auoid thou the Prince
of Hell, auoid thou damned dogge, and tempt me no more,
for he that is with me is mightier than thou, even Iesus Christ
victorious Lion of the tribe of Iuda, who hath redeemed
and hath promised to be with his children in the world
to come. Auoid therefore thou damned
souldier, remove thy siege and packe thy baggage,
packe thy baggage, or else I will call for the
Iesus, the valiant Michael, the Archangel, who
thou doest to Hell with thee, and thou shalt
see. He had scarcely said these words, when he
fell suddenly into a swoon, and was
gone, now he is like a man
run away like a coward, and
hath shonne the face of
losing life, and the
the power and
strength to
doe. O thou
Satan, thou
art a

